

The Brooklyn Jewish Center Review

May, 1953

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BROOKLYN JEWISH CENTER REVIEW

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No. 37

Rabbi Solomon Goldman, In Memoriam

AERICAN Jewry has lost one of its outstanding religious leaders in the death of Rabbi Solomon Goldman, of Chicago, and Jewish life will be poorer because of his passing. We, of the Brooklyn Jewish Center, recall with pleasure his visits in our midst when he spoke from the Forum platform and at the dinners in behalf of the Jewish Theological Seminary. He had many gifts and talents, brilliant of mind, a profound student of our ancient and modern Hebrew literature as well as of the worldly culture of our day, an eloquent preacher and orator. We may truthfully say of him, in the words of the Rabbi, that he was the *Ish ba-eskolot, ish sh'bakolbo*—the man in whom there was everything.

In the twenty-four years that he served as the Rabbi of Congregation Anshe Emet in Chicago, he transformed it from a small group to one of the largest and most influential congregations in the country.

But his service was not limited to his congregation alone, nor to the Chicago Jewish community alone. He served all Jewry, and every cause that helps to advance Jewish life. He was one of the best workers in America in behalf of the Hebrew movement, The Jewish Theological Seminary and the United Synagogue owe much to his efforts. And his service of Zionism in all the years of his ministry, but particularly in those two years when he was president of the Zionist Organization of America, will ever be remembered by Jewry the world over with gratitude.

We share with his family and his congregation their loss and their grief. They may find comfort in the thought that

Rabbi Goldman has left an indelible impression on Jewish life in this country. His life and his name will ever be recalled with blessedness.

—DR. ISRAEL H. LEVINTHAL.

B'NAI B'RITH—110 YEARS OF SERVICE

ONE hundred and ten years have passed into history since the founding of B'Nai B'rith. These years have been filled with a content of service not alone to American Jewry but to our brethren everywhere, and, indeed, to men and women without distinction as to creed or color. As a result, B'Nai B'rith is universally recognized as America's premier Jewish service organization.

The instruments of beneficial activity through which the Order operates are Hillel, Anti-Defamation League, B'Nai B'rith Youth Organizations, Vocational Service, Service Committee For the Armed Forces, and Americanism and Civic Affairs. The tremendous volume of labor in behalf of Israel and the United Jewish Appeal, which hitherto has been conducted by the individual lodges, will shortly be channelled through a separate department.

B'Nai B'rith is a democratic organization in which ultimate decisions are made by the mass membership operating through conventions of democratically elected representatives. These meet annually on a district basis and triennially on a national level. The 20th triennial convention, recently held in Washington, D. C., was concerned with matters of great importance to American Jewry and Israel.

In the first category B'Nai B'rith's op-

position to the McCarran-Walters immigration law was considered. A strong resolution pledging a continuing fight on this discriminatory statute was adopted. In addition, the leaders of the Order, including Frank Goldman, the outgoing president, Philip Klutznick, the newly-elected leader, and Henry Schultze, National Chairman of the Anti-Defamation League, conferred with President Eisenhower at the White House. They expressed B'Nai B'rith's appreciation of his message to Congress asking for emergency legislation for refugees and expellees, and pledged him the support of the Order in his attempts to bring about a revision of the immigration law.

The convention stressed support for Israel and the need for the achievement of peace in the Middle East. The Administration and Congress were urged to use their influence to bring about an end to Arab economic blockades and boycotts against Israel, for the benefit not only of that country, but of the whole world.

American Jewry may take the past history of B'Nai B'rith as an earnest of the Order's continued usefulness. The youthful vigor of its new leadership, joined with the dedicated devotion of the members to the best interests of our people will assuredly continue the harvest of good which B'Nai B'rith has heretofore reaped.

—WILLIAM I. SIEGEL.

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"JUST BETWEEN OURSELVES"

"בין לבין"

An Intimate Chat Between Rabbi and Reader

PRAYERS ON MENUS

AN INTERESTING news item appeared in the press a few weeks ago which many of our readers must have seen. The restaurants in one of the fashionable Westchester towns—I think it was Scarsdale—printed a brief prayer on the dinner menu to recite before partaking of the meal. The restaurateurs decided to publish these prayers on the menu for every meal. There are three such blessings—one prepared by a Catholic priest, one by a Protestant minister, and one by a Rabbi.

All the owners of restaurants in this town joined in this effort, and the report stated that this practice is already being followed in the eating places of many other communities.

Evidently, the owners of these restaurants feel that they will help restore a characteristic of the true American way of life—the feeling of gratitude to our Heavenly Father, the source of all the good that we enjoy.

Now that this practice may become fashionable, and observed by our fellow-Christian neighbors, the Jew too may begin to appreciate a custom which was, until recent times, observed by every Jew in every land and in every age. No Jew, in former days would ever think of sitting down to a meal without first pronouncing the *Motzi*—the blessing to God, who brings forth good from the earth to sustain all mankind.

We have lost a great deal since departing from that hallowed custom. The Jew of old regarded the table as an altar; partaking of a meal was not just the satisfaction of a physical need—it was also an opportunity to develop the sense of gratitude, an appreciation of our own blessedness in having food to eat, and the realization that there are others bereft of that blessing. It helped to fashion a different kind of personality, one that gave thought to the needs of our fellow-men and who was willing to provide for these

needs by sharing the good that he enjoyed. The custom, above all, added a touch of sanctity to the meal, which must have had a beneficent effect even upon the physical health of the diner. It made the Jew understand that we eat to live, not live to eat.

But all this has, alas, disappeared from the life of the average Jew, and the result can easily be seen. It has helped to vulgarize our lives and to divorce us further from the sanctities of life.

We therefore welcome this innovation on the part of the owners of restaurants, and hope that pronouncing a blessing before the meal will spread among us Jews as well as among men and women of all faiths.

But Jews should go one step further, and restore this practice to our homes. What a wonderful effect it would have upon our children, in moulding their characters, in fashioning their Jewish personalities!

I often observe the children of our Center Academy as they enter the dining hall for their mid-day lunch. None of them—neither the youngest in the kindergarten class nor the oldest in the graduation class; neither boy nor girl—would think of sitting down before joining the class in pronouncing the traditional *Motzi*, the blessing for the food they are about to partake. And as I watch them, the thought comes to me—what goes on in their young minds when they are at home and sit down at the home dinner table, where neither father nor mother utter a word of prayer, and where they too are not expected to do so? This incongruity must do havoc to their minds, and must certainly have the effect of minimizing the need of such a practice.

How much all Jewish life would gain if parents would give thought to this problem and realize how much good they would do to their children by reintroducing this custom in the home.

At our Academy, the children chant also—in a fine melody—a brief grace after the meal. That, too, could be reintroduced in the home. It need not be the full, lengthy traditional grace. Even the ancient Rabbis permitted—when one is in a hurry—to recite a very brief grace of a few words. It isn't the length that is of importance—it is the spirit of gratitude that we want to preserve. If we but bless God *bazon es ha-kol*, who provides for all mankind—just these words, what new insight we would derive in the challenge that comes to us in helping to solve the vexing economic problems that face the world today.

It is good, therefore, to see the attempt to make such a prayer the practice of all Americans. Let us hope that we Jews, who were the first in the world to establish such a custom, may find a new impulse to restore this practice in our lives, and thus help to revitalize the Jewish, as well as the American way of life.

Israel H. Lurichal

Hebrew Medical School To Admit Americans

THE Hebrew University-Hadassah Medical School in Jerusalem will, for the first time in its five-year existence, accept high-calibre American medical students for enrollment in its fall semester, it was announced by Mrs. Samuel J. Rosensohn, national president of Hadassah.

Mrs. Rosensohn reported that the Hebrew University-Hadassah Medical Advisory Board in New York will have the task of screening American candidates for the Israel Medical School. These students must possess "precisely the same" academic qualifications required by recognized American medical schools.

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HISTORIANS, philosophers, psychologists—and even psychiatrists—will in the years to come find much material for their investigations in the present-day antics of the American Council For Judaism. It is very likely, in fact, that the greatest benefit from these studies will accrue to the psychiatrists. On no basis of a rational interpretation of either past or current history can the program or pronouncements of this group be understood.

Political Zionism has always been a practical movement designed to translate into reality the immemorial longing of the Jewish people for a return to Zion. The *Judenstadt* of Herzl is a twentieth century equivalent of the biblical declaration, "May my right hand lose its cunning if I forget thee, O Jerusalem." Until our own day there is no record of any personality in the Jewish story who willfully opposed himself to the overwhelming current of Jewish will. It remained for the Council to achieve for itself this dubious and unique distinction.

We recognize the theoretical right of dissent from the opinion of the majority. We can even conceive of a dignified statement of opposition to the establishment of a Jewish state—prior to the fact; although we would necessarily insist on the right to condemn the reasoning on which such opposition is based. When, however, the theory has been translated into the fact, the hope into the realization, the time has certainly come for a gracious acceptance of history's decision. What before might have been accepted as open warfare becomes, after the fact, nothing less than guerrilla sniping.

The Council has, moreover, managed to conduct its campaign of illicit warfare in a manner which completely perverts fact and outrages principle. In its tenth annual convention, just closed, it has out-Arabed the Arabs. With scarcely a mention of the plight of those Jews who still suffer discrimination and deprivation in Moslem and Arab countries, the Council could demean itself by asking: "Where in the pronouncements of the Social Justice Commission of the Central Conference of American Rabbis and the Union of American Hebrew Congregations and Synagogue Council of America is there any mention of the plight of the helpless Moslem and Arab sufferers?

Our Jewish Anti-Zionists Continue Their Guerilla Sniping

THE COUNCIL FOR JUDAISM ATTACKS AGAIN

By WILLIAM I. SIEGEL

Does Jewish nationalism crowd out every feeling of sympathy for any group than Jews?"

The purpose of such rhetorical questions is obvious: in complete disregard of the origin of the Arab-refugee problem, it seeks to lay the blame for their plight upon the Israelis, and thus not only to give aid and comfort to the enemies of Israel, but to prejudice Israel in the eyes of all decent people. The Mufti himself could not have planned better to damage Israel.

At the same convention of Jews whose title to that appellation becomes daily more doubtful, the Councilites again used the bugaboo of dual allegiance. It is one of the basic doctrines of the Council that support for Israel, concern with its well-being, joy over its accomplishments, and hope for its future on the part of Jews of other nationalities, is treason to the country of their citizenship. Lord Balfour did not so think. Franklin D. Roosevelt was of contrary opinion, as was Winston Churchill. Every leader of present-day thought, except those few misled by Arab or council propaganda, or stirred on by individual and basic anti-Semitism, has proudly and consistently aided in the establishment of the State of Israel. It has been the policy of the United States both to facilitate the independence of that country and to forward its economic and political development. Surely, if any doubt existed of the allegiance and loyalty of the American Jews our own government would have been quick and alert to reprobate such disloyalty. The government of the United States does not need the jaundiced caveat of the Council to protect its interests.

What then is the American Council for Judaism, and who are its members? What type of mind is it which can adhere to such an ideology? The answer to these questions, while involved in ex-

pression, is simple in analysis. The phenomenon of Jewish self-hate is well known to historians. It is the expression of a deep-rooted and often subconscious and unrealized rebellion against the fact of Jewish birth. It is an unrealized envy of the comparatively greater freedoms of non-Jewish birth. It is a projection into fantasy amounting almost to schizophrenia. It is the individual subconsciously saying, "Would that I were what I am not."

The Jewish people are fortunate in the fact that these maladjusted ones are so few in absolute numbers, so puny in influence and so rejected in their opinion and action by the world. Nevertheless, they must not be disregarded, even in their weakness. We are at a critical juncture in the relations of the State of Israel to the rest of the world, and nothing which may do even the least harm should be ignored. The time factor is presently of utmost importance. Unquestionably, the pro-Arab forces in the United Nations will attempt to bring about changes in the existing situation affecting Israel, territorially and militarily. In this process the American administration will be subjected to arguments of expediency under the specious guise of attempting to facilitate peace. These attacks must be faced on every front. The first argument to be met is that there are Jews (the Council) who admit the inequity of the present situation. No one must be left in ignorance of the fact that the Council is a minuscule organization, speaking only for its handful of misguided members.

In the animal world only the cuckoo fouls its own nest. Let us hope that the time is not too far distant when this thought will find lodgement in the Council minds. Repentance, however belated, is always welcome.

FEW goods in use can claim to have originated in Israel, but religious requisites certainly have their roots in the Holy Land.

Ritual objects have always been a traditional export from Israel, and there would seem to be no decline in the demand for them. The many inquiries received by the Ministry from Diaspora ecclesiastical authorities has provided the impetus for the creation of a special department to deal with the needs of world Jewry in the field of religious requisites. Besides controlling the goods so that they conform to the standards set by orthodox Jewish practice, the department makes its recommendations to the Ministry of Trade and Commerce for the supply of raw materials at controlled prices to the sacred articles' manufacturers. Special allocations of textile goods are needed in the form of wool for *tallit* weaving, the spinning of *Tzitzit*; cotton or linen for shrouds and other ritual ware, as well as skins also required for *Tefilin* and parchment manufacture.

A very important fact which makes religious requisites a desired export commodity is the low price of materials compared with high labor costs. In *Teflin*, materials may cost a maximum of 20 per cent of the value of the finished article. And the first samples of shrouds made of local flax have been sent abroad.

A special budget has been allocated by the Knesset to cover the expenses for the encouragement of the manufacture of ritual objects. Contact is being established with Jewish communities all over the world, and suggestions and help is promised in the organization of small travelling exhibitions of religious arts and objects reflecting modern Israeli trends.

For the first time in recent years shrouds are not manufactured from imported textiles but from locally grown flax, which is in line with the ancient tradition, favoring "that which grows from the earth"—a vegetable substance.

The Israel industry is a domestic one, many "workshops" for the manufacture of *Teflin* and *Tzitzit* consisting merely of small rooms spread all over Jerusalem, which is the main centre, though a number of weaving plants are concentrated in the Tel Aviv outskirts. The largest unit in the ritual object industry are the

tanneries which are mainly engaged in parchment manufacture. Most of them are situated in Giv'at Shaul—a new industrial zone on Jerusalem's western periphery. Only skins from ritually clean animals are used in parchment production. Sheep, goat and calf skins are used for the heavier variety of parchment, whereas for the thinner "vellums", kids, newly-born calf and lamb skins are used. One factory visited had just received a consignment of skins from Cyprus. These were purchased for part of foreign currency earnings. The sequence of preparing the skins is washing, liming, removing the hairs, scraping and then washing again. A special knife is used to scrape the evenly stretched skins on their huge wooden frames. At the same time inequalities are pared down. The skins are then dusted with sifted chalk and smoothed with pumice stone till an alabaster-like surface is obtained. A coat of white lead is then applied and a snow white surface is ready for the scribe. Incidentally, this factory supplied the parchment Scroll of Independence when the State of Israel was declared, and bindings for special presentation copies and the J.N.F. Golden Book. Drums, lampshades, diplomas and special certificates provide a profitable sideline for the industry, but the bulk of the production goes for ritual purposes.

Three kinds of *Teflin* are being manufactured in Israel. To make the cheapest, the parchment skins are cut into patterns and the phylacteries consist of a few layers of parchment compressed by beating on a metal block. For the bottom part of the phylacteries, in place of parchment, solid leather, obtained from cowhide, is used. The second best quality are the *dakot* (thin) which are made of heavy parchment and are usually bigger. But connoisseurs prefer phylacteries made from the thick headskin of cow or ox in place of the parchment. Many of the pious would go without some of their daily necessities to possess such a pair of *Teflin* which may cost up to 100 pounds. They are known as *gassot*, and there is a tendency among the *Teflin* makers to keep the process secret; few strangers are

Israelis Develop Ancient Skills

CRAFTSMEN OF RELIGIOUS OBJECTS

By ASHER S. BRAUNFELD

allowed into the workshops, which are usually situated in some semi-dark room which serves also as a kitchen and dining room. Most of the *gassot* are manufactured in Mea She'arim.

The most interesting stage is the manufacture of the straps used in the *Teflin*. The main supplier of these is an 88 year old Yemenite who came to Israel 50 years ago, and has been cutting thongs since. He cuts a number of equally spaced incisions on a leather skin and before long a continuous strap of some 80 metres in length is conjured in front of you by a number of deft cuts, and the whole length is of equal width.

Five or six hides per day are cut, giving 300 metre straps. He winds these on to a board, stretching them taut, and rubbing them with a large smooth water-worn pebble until they become straight. The thongs used to bind the bottom part of the phylacteries, are made from animal intestines. A number of old Yemenite women are engaged in producing rolls of gut thread—spun in a manner similar to the manufacture of any other fibre thread. In a roll it is difficult to distinguish the gut from thin string. Glue used in the manufacture of phylacteries is also made on the premises. It is obtained from the residue of the leather cuttings.

When the phylacteries are finished they are painted with a black lacquer, and a cardboard crown is placed over them to prevent damage to the highly polished surface. The leather straps are attached in the manner prescribed by ancient custom. The Ministry of Religious Affairs attaches a small lead seal to each pair, and after packing, the phylacteries are ready for shipment.

Prayer shawls are now mainly mass produced on automatic looms, although a few hand looms can be found in Mea She'arim. *Tzitzit* are also manufactured in private houses in Mea She'arim, but the wool is obtained by special allocation, and a number of Yemenite women spin the

(Continued on page 22)

TODAY, everybody loves Chagall. I have seen reproductions of his "*Rabbi of Vitebsk*" in small mid-Western towns as well as in Israel settlements. Many Americans have learned to appreciate his pictures that formerly had been considered crazy: his topsy-turvy villages, flying cows, human figures with heads of birds on sleighs traveling in mid-air. New York's first Chagall show, in 1926, was a total failure, but his 1946 retrospective exhibition at New York's Museum of Modern Art was a social event. Despite changing fashions and the fluctuations of the market his canvases bring higher and higher prices with each year—good Chagalls are sold for thousands of dollars.

In order to understand Marc Chagall, it is important to know that he was born in the town of Vitebsk, White Russia (July 7, 1889). Only twenty when he left his native town, he spent the major part of his adult life outside Russia, but in a sense he never left his *shtetle*; his love of Paris, where he was happy and successful prior to World War II, and where he lived again, for a while, after the last war, was expressed fondly, if oddly, in the phrase "mon second Vitebsk (my second Vitebsk)."

Critical observers may not consider the milieu from which he stemmed particularly favorable to the development of his art. His father was a primitive grocer, and his mother, who had given birth to eight children, was "a lake of suffering with prematurely gray hair—a well of tears, a soul barely alive, and a brain which no longer functioned," to quote the artist himself. When, one day, Marc approached his mother as she was placing the bread in the oven, and informed her that he wanted to be a painter, she said he was mad and told him not to bother her. His uncle, a pious Jew, was afraid to extend his hand to the "sinner."

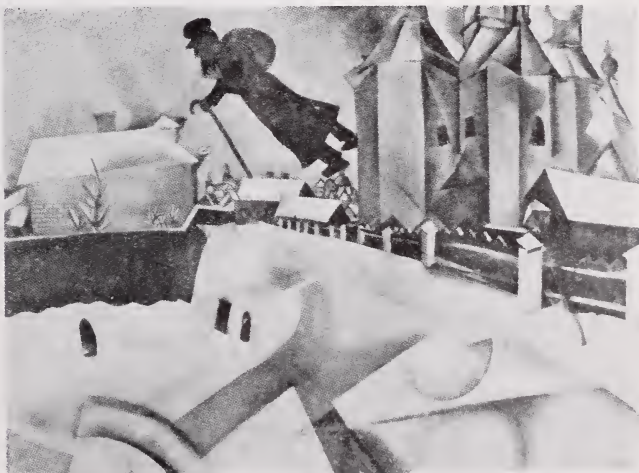
It will always remain a puzzle to the world what motive induced him, and other artists of the ghetto, to take up pencil and brush in an atmosphere hostile to the plastic arts because of too rigid an interpretation of the second Commandment, "Thou shalt not make unto thyself any graven image." Orthodox Jewry frowned on painters and sculptors, and Marc's parents tried hard to conciliate the boy by apprenticing him to a

photographer. But art had become an obsession with him, and after obtaining some elementary education at the local art school, he ran away to St. Petersburg (now Leningrad), with twenty-seven rubles thrown at him by his enraged father.

Yet Vitebsk, inimical to the arts, dirty and drab like most small towns in Tsarist Russia, appears as a background in nearly all of Chagall's canvases. The reason behind this one-sided love is entirely clear: because he had the eyes of an artist, Vitebsk could serve as a source of inspiration for the rest of Chagall's life. In a brief autobiography he wrote many years ago, the artist nostalgically recalled the Jewish holidays, especially Sukkoth and Simchat Torah, that were joyously celebrated by his family. Marc was thrilled by whatever sights Vitebsk afforded: "Here were churches, fences, stores, synagogues, as simple and eternal as the structures in the frescoes of Giotto." The alert Jewish boy eagerly watched the procession of merchants,

peddlers, beggars; of children going to the *cheder*, old men to the *schul*, women coming from the market.

In his autobiography Chagall refers to some members of his family who were strict followers of the Baal Shem Tov, founder of the Chasidic movement. He was a poorly educated, but saintly Ukrainian Jew who, towards the middle of the eighteenth century, led the revolt of the masses, untutored but full of metaphysical thirst, against the rigid and often shallow rationalism of the trained scholars. It was he who taught his adherents how to live in beauty and happiness, and in joy and nearness to God—each man working, walking, drinking, loving in bliss. He established new relationships between man and reality, man and God, asserting that a "holy spark" was concealed everywhere and in everything; that to live meant to rise from the lowest to the highest existence, and that evil and good were not entirely different qualities.



Chagall's themes were sometimes derived from Jewish sayings. This picture suggests the Yiddish colloquialism of leaping over the roofs, in the sense of doing the impossible.

The Story of a Painter Who Has Deeply Influenced Even Commercial Art

MARC CHAGALL OF VITEBSK

By ALFRED WERNER

but that both came from God, like the thornbush and the fire: "It is for man to let the thornbush be completely penetrated by the fire. It is for him to bind the lust of the temptation itself to God."

One has to understand Chasidism to understand the man who painted roosters crowing for joy. It is a philosophy of love—and Chagall is the painter of love. He adores the men and scenery of his native country, despite the blows and pogroms he witnessed there. He loves flowers and animals; he loves love. There is sadness in his paintings—but rarely the agony of unlimited despair. There is always a metaphysical hope deeper than the platitude about the cloud and the silver lining. If he paints a beggar in the snow, he puts a fiddle in his hands, and if he sets a mournful rabbi on the canvas, he adds to this symbol of sorrow an innocent white cow, a symbol of the peace of the universe.

His early background also makes us appreciate his faculty of faithfully rendering the atmosphere of Eastern European Jewry, Chasidic or otherwise—the lighting of candles; men moaning and sighing in their prayer shawls; merry-makers at Purim festivals, and, above all, the religious dances of the men. Baal Shem himself called for prayer accompanied by physical ecstasy, since dancing and singing would bring about the necessary unity with God.

Chagall is closely related to the dance. We have in mind the Chasidic dance in a *schul*, which begins slowly with a definite touch of sadness, and gradually assumes faster rhythms, until it reaches a climax in a state of veritable ecstasy. It is no coincidence that the ballet plays a certain role in Chagall's work—he designed the scenery and costumes for several ballet performances in New York and Paris. The Chasidic dance which he watched as a boy, or, even participated in, is still "in his blood."

The young artist Chagall did not live a happy life in St. Petersburg. Being a Jew, he was permitted to reside there only as a servant, and he had to go through "the life of the ostracized, the pain of exile, the terror of arrest, of expulsion, the protection of patrons, at times intelligent, at times incomprehensible and de-meaning, servile occupations, uncertain

quarters." As a rule, this outcast slept on the floor in a corner of a room shared with others. Once, in his greatest misery, he had a dream:

"Suddenly the ceiling opens and a winged being noisily descends, filling the room with movement and clouds.

"A rustling of trailing wings.

"I think I see an angel! I cannot open my eyes; it is too bright, too luminous.

"After searching throughout the room, it rises and passes through the opening in the ceiling, carrying with it the light and the blue glow.

"Again it is dark; I awaken.

"My painting, *'The Apparition,'* reflects this dream."

The young visionary got little formal education in St. Petersburg, either at the

Russian youth was so intimidated by the gigantic city that he might have returned to Vitebsk had not the Louvre Museum with its masterworks of classic art cast a spell over him. His unusual talent was soon discovered and hailed by such pioneers of modernity as Guillaume Apollinaire and Blaise Cendrars, whereas the lesser spirits were amused or infuriated by what they considered sheer eccentricity. At any rate, at that time he still longed for and still belonged to Russia, and he went back to his native country at the start of the first World War.

After the revolution Chagall was made commissar d'irector of his own art school at Vitebsk. Alas, he taught the good townfolks to paint men and women and



In this painting Chagall recalled a birthday visit of his first wife. Their romance and life together is the subject of a number of his major works.

rather backward Academy of Art or as pupil of the superficial Leon Bakst (best known for his scenic and costume designs for the Russian Ballet). "I can grasp things only by my instinct. Scholastic theory has no hold whatever on me."

In 1910, at the age of twenty-three, Chagall went to Paris, the gay, tolerant Mecca of modern art. The nostalgic

cows flying across the sky instead of teaching them how to make portraits of Marx and Lenin. He was dismissed by angry officials, and went to Moscow, where he painted every wall and stage setting of the Jewish State Theater. But here again he did not get along well with the Soviet authorities, so he, his wife, and their five-year-old daughter returned to

Paris, their future home. "Neither Imperial Russia nor the Russia of the Soviets needs me," he complained at the end of his autobiography, finished in Moscow in 1922. "I am incomprehensible, strange to them. I am certain, though, that Rembrandt loves me."

The Chagalls lived in Paris uninterrupted from 1923 to the start of World War II; to escape from the Nazi menace, they thereafter lived in Southern France, but they did not feel safe there, either. Hence, they finally fled to America where the couple arrived on the very day when Hitler's legions invaded the painter's native Russia.

Although the Nazis were unable to do physical harm to the great modernist artist, they did their utmost to damage his reputation. When they came to power, his works loomed conspicuously in their exhibition of what they termed "Degenerate Art." When the representatives of the Kunsthalle in Basle, Switzerland, asked the Germans to lend them some of Chagall's paintings, the Nazis were willing to oblige provided each item carried a caption to the effect: "This specimen of degenerate art for which the poor misled German people had to pay 10,000 marks is not even worth 10 marks." Naturally, the Swiss laughed at this nonsense. The Nazis, despite their hypocritical denunciation of his work, did not fail to sell it to neutral Switzerland; one of the top Nazi criminals, Hermann Goering, incorporated some of Chagall's paintings in his own private collection.

For a while the Chagalls lived very happily in New York, but in the fall of 1944 Madame Chagall died, after a twenty years' marriage. I happened to visit the artist a few weeks after Bella Chagall's death. He lived in a spacious studio on Riverside Drive which afforded a wonderful view of the Hudson River and the New Jersey landscape. A middle-sized man, he was wearing a pinkish blouse and light trousers. His halo of grey hair shook, and his kindly eyes shone as he talked to me, partly in French, partly in "Litvak" Yiddish. Chagall was sad. Bella had been his companion in the years of struggle, but had lived long enough to witness his international fame. Herself a sensitive writer, she had translated her husband's autobiography from Russian into French, and had just com-

pleted a volume of her own prose before her death. Chagall said to me that he could not have produced a single picture without the inspiration he received from her; time and again he painted Bella and himself flying through the sky. When he talked of her, I had the impression that she was still near, as though any moment, she might walk into his studio and place her hand on his forehead.

After the war, Chagall went back to France. He was received with enthusiasm and had a huge one-man show at the Musée de l'Art Moderne. Ten years after Bella's death he re-married, his second wife being a Miss Brodsky. From northern France the couple moved to the small town of Vence, in the south, where the artist has started a new venture: he became a maker of ceramics, transferring his lyrical fantasies from oils to tiles and vases. He also turned, quite successfully, to sculpture. Significantly, he had to make the following statement about his excursion into the realm of ceramics:

"The very earth (of Southern France) on which I walk is so luminous. It looks at me tenderly, as if it were calling me. I have wanted to use this earth like the old artisans, and to avoid accidental decoration by staying within the limits of ceramics, breathing into it the echo of an art which is near, and at the same time distant. It suddenly seems to me that this earth, so radiant, is calling from afar to the deaf earth of the city where I was born—Vitebsk."

We ought not to forget the great role the Holy Land has played in this artist's life. As far back as 1931 Chagall made a trip to the Near East to prepare himself for what many people consider his masterpiece in black and white—the illustrations for the Bible, an edition planned by the famous Parisian publisher, Volland. Highly conscientious as an artist, Chagall felt that he could not possibly start his work without having seen the actual landscape and people of the land of his fathers. After his return to Paris, Chagall worked feverishly on the illustrations, and, by the time of Volland's death in July 1939, he had completed more than a hundred engravings of the contemplated series. Unfortunately, Monsieur Volland's death stopped the completion of the book. Last November, New Yorkers had an opportunity to admire a few selected prints

of this Bible series, radiating dignity and mystery, at the Truman Gallery.

Exactly twenty years after the painter's first visit to the Holy Land, the Israel government invited Chagall to decorate the Knesset building in Israel. The artist's arrival in Israel was scheduled to coincide with the opening of his first retrospective exhibition in the country, to be held at the Bezalel National Museum. Recovering from a recent illness, the sexagenarian regretfully explained to the Israel authorities in a letter of historic interest that he would be unable to participate in the opening of his show, but would embark on the journey as soon as his doctor would permit him. Below are a few lines from this letter, written at Vence, in May, 1951:

"I cannot but remember with emotion that it was by my friends Bialik and Dizengoff (the latter the first mayor of Tel Aviv and founder of the local museum) that I was first called to this country twenty years ago. Now, trembling with excitement, I go to meet the new Jewish spirit in a new country. I do most fervently desire that I may be able to come to you in order to gather new powers and fresh inspiration, provided I have sufficient strength left at my time of life.

"I feel compelled on this, the third

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A Rothschild Error in Finance

DR. WEIZMANN once told of seeing Baron Rothschild, the greatest individual benefactor of Palestine in its earliest days, to ask him for five million additional pounds for colonization. He presented it as an investment: the colonies would pay him till his capital was refunded. But the Baron said: "Dr. Weizmann, do you know what a rich man is? He is a man who lives on the interest of his interest. By that definition, if I make this investment I should no longer be a rich man." Weizmann desisted from his effort to impoverish the Baron, but he commented drily: "The irony is that if Rothschild had taken the chance, the colonies would have remained in the family after everything else had been taken away by the Nazis!"

I REALLY got to know Mr. Rugowitz when I was eight years old. He was driving and I sat huddled next to him on the front seat of what all the kids in the neighborhood affectionately called the "cake wagon." We were on our way to pick up Uncle Marcus, the greenhorn, who had just arrived from the village of Shershow in Russia. He was waiting for us on the Hamburg and American pier at the foot of Washington Avenue which, in those days, was the Ellis Island of Philadelphia.

It was mid-winter of 1903. A sharp wind whistled through the wagon flaps and played a tattoo on some empty cake cans inside. A blizzard the night before made it difficult for the horse to navigate on the sleet-covered streets. I was brought along to operate the handbrake when we travelled downgrade.

Mr. Rugowitz was my second cousin. He was about six feet tall and weighed well over two-fifty. His pink cheeks glowed with health and he sported a sandy handlebar moustache. A heavy gold chain across his chest had an Ingersoll watch on one end and a gunmetal cigar nipper on the other. When he removed his glasses to wipe off the frost, you looked into a pair of steel blue eyes. It was those eyes that kept even his dearest friends well on the outside of the watch-chain. When they addressed him, it was always "Mr. Rugowitz," a slight indication of their respect and humility.

Mr. Rugowitz was the first of the Shershowers to come to America. He arrived in 1885 with his young wife, Pearl. He couldn't speak English, but he capitalized on his handicap by peddling noodles and matzoths to grocery stores in Jewish neighborhoods. The first word of English he learned was "Greenhorn." He wanted to forget that word, so he enrolled in night school. In night school he learned that he could never become President of the United States because he was born in Russia, but he could become a citizen. So he applied for his first papers and received them. Two years later he received his second papers. Mr. Rugowitz was now no longer a greenhorn but a full-fledged American. He took the certificate with him on his route to prove this to all his customers. He then had the certificate framed and hung it over the mantelpiece in the parlor.

The Life and Progress of an Immigrant

THE STORY OF MR. RUGOWITZ

By ALAN LIPSCOTT

Once a week, Mr. Rugowitz would deposit part of his pay in the Savings Fund on Walnut Street. And when six months went by, to his amazement, the bank paid *him* for safeguarding his money. One day, instead of making a deposit he withdrew most of his savings. He felt he owed the bank teller an explanation for this wanton act.

"Sir," he said, slightly worried, "I hope the bank isn't angry." And with pride, he explained, "You see, I'm going into business for myself. Here's my card!" He pushed a freshly printed bit of cardboard through the bars of the window. The teller took the card and handed him a stack of money. Mr. Rugowitz took the stack and said, "With this money, I'm buying a cake route!" And then to reassure the teller, he added, "Tell the bank not to worry. Every one of these dollars will come back with lots of relatives." The teller chuckled. Mr. Rugowitz breathed a sigh of relief.

He rented a store at Second and Monroe Streets and furnished the apartment upstairs. From then on Mr. Rugowitz was busy downstairs delivering cakes to the same customers he served on his noodle and matzoth route, while upstairs his wife was busy raising five little Americans who wouldn't need first and second papers to become citizens.

At first Mr. Rugowitz delivered his cakes by trolley but it wasn't long before he earned enough for a down payment on a horse and wagon. And it was this horse and wagon that was taking us to Uncle Marcus, only now there were no more payments due.

Uncle Marcus was the tenth immigrant Mr. Rugowitz introduced to America. Mr. Rugowitz was a sort of Grover Whalen for all the Shershowers who landed at the Hamburg and American Pier. Before he died, he made twenty-five trips to the Pier.

Mr. Rugowitz had a set routine for converting a greenhorn into an American. It started off with a hot bath. After the grime of a twenty-day sea voyage in steerage was washed down the drain, Mr. Rugowitz provided new garments for

both inside and out. Sartorially, at least, Uncle Marcus was now an American. Then supper with the family, which consisted of cabbage soup, potted brisket, potato kugel and a pudding of cooked carrots and prunes, all familiar and favorite "old country" delicacies. Only for dessert was there something foreign . . . apple pie. Uncle Marcus wasted only enough time to loosen his belt a notch to absorb the pie. After a friendship of three helpings, there was no doubt in Uncle Marcus' mind that he would love America.

When supper was over, with glasses of steaming tea and lemon before them, Mr. Rugowitz talked with Uncle Marcus about his future in America.

They spoke in Russian.

"What did you do in Shershow?"

"I milked cows!"

Mr. Rugowitz snorted. "In Philadelphia, you can't make a living milking cows. There are no cows."

Uncle Marcus pointed to a glass of milk on the table. "Then where did this come from?"

Mr. Rugowitz answered sharply, "A milkman brought it!" And before Uncle Marcus could answer, he asked, "Is there anything else you can do besides milking cows?"

Uncle Marcus pondered a moment. "In Shershow, whenever the community pump got out of order, I was always called to fix it."

"Then, you are handy with tools?"

"I once made a butter churn for a Cossack's wife."

"Good!" exclaimed Mr. Rugowitz, "Marcus, you're a plumber!" And before Marcus could recover, he added, "Hillel the plumber is swamped with work. So you shall be Hillel's first assistant at eight dollars a week, with room and board in Hillel's flat. I shall inform Hillel, first thing in the morning."

"Thank you, Mr. Rugowitz," Uncle Marcus murmured obediently.

Now that his problem of employment was settled, Uncle Marcus was very happy. Not that he cared one way or another for plumbing, but he could go to sleep. His eyelids were waging a losing battle against the apple pie and the glasses of hot tea. And the new celluloid collar was raising havoc with an Adam's apple unaccustomed to being suppressed. On his way to the bedroom, Uncle Marcus had to stop in front of the mantlepiece, over which hung Mr. Rugowitz's certificate of citizenship. Mr. Rugowitz translated into Jewish the text of the certificate, then earnestly, explained in detail why he too should become a citizen.

"You'll always be a greenhorn until you have such a piece of paper hanging over your own mantlepiece."

Uncle Marcus nodded his head. "Then I shall become a citizen."

"Good! Tomorrow night you shall enroll in night school."

Uncle Marcus couldn't argue. He was asleep on his feet.

In Shershow Uncle Marcus learned to keep out of the way of a Cossack unless he wanted his head bashed in. So when he saw the cop on the beat approaching, swinging a nightstick, Mr. Rugowitz had all he could do to stop him from rushing back to the house. Uncle Marcus was terrified. As the cop approached, he whispered, "Mr. Rugowitz, take off your hat!" At the same time, he yanked off his own hat. But Mr. Rugowitz paid no heed to Marcus' warning. As the cop passed, he and Mr. Rugowitz exchanged greetings. The cop then looked at the trembling Uncle Marcus behind the protecting frame of Mr. Rugowitz and admonished him in *Jewish*, "Better put your hat on, friend, or you'll catch cold." Uncle Marcus started to breathe again. In this subtle manner, Mr. Rugowitz gave Uncle Marcus his first lesson on the subject of democracy.

Lesson number two was a trip to Independence Square, where democracy was cradled. In Carpenter's Hall, he learned about the first Continental Congress, and with humility, he gently touched the platform from which President Washington made his farewell address to the people. In the State House Uncle Marcus saw the table upon which the Declaration of Independence was signed, and Mr. Rugowitz conducted him around the

building, proudly pointing out all the historical objects, as if it were his own house and his personal objects. Standing before the Liberty Bell, Mr. Rugowitz called the attention of Uncle Marcus to the crack and then explained how the bell cracked while it rang out, proclaiming the birth of our liberty to the world. Mr. Rugowitz ignored the fact that the bell really cracked in 1835. Back in the cake wagon they drove to the Betsy Ross House at Third and Arch Street. Here Mr. Rugowitz briefly sketched the history of the flag, after which, with arm extended, he prompted Uncle Marcus in the pledge of allegiance . . . in Jewish.

During this period of indoctrination many of the ex-greenhorns came to Mr. Rugowitz's apartment to greet the new "foreigner". There were Albert, the huckster, Samuel, the cigar maker, my father, David, the installment peddler, Hillel, the plumber, Simon, the glazier and others whose jobs were created and if necessary, financed by Mr. Rugowitz. All had gone to night school to learn English. All had certificates of citizenship hanging above their mantlepieces. And all could recite the pledge of allegiance to their flag . . . in English.

And throughout the years never did they falter in their loyalty and devotion to Mr. Rugowitz. He was friend, confidant, counsellor and referee. When Mrs. Pomerantz needed an operation Mr. Pomerantz asked Mr. Rugowitz to suggest a doctor and hospital and to make the necessary arrangements. When the Dubins were blessed with their first son Mr. Dubin took it for granted that he would be named after his dead father, but Mrs. Dubin stubbornly reminded Mr. Dubin that she too had a dead father. The lad would have grown up nameless if it weren't for Mr. Rugowitz. And when a young man asked Lazarus Mandel for the hand of his daughter Bertha, Lazarus wouldn't commit himself until Mr. Rugowitz had a talk with the young man. Bertha and her young swain suffered many anxious moments waiting for Mr. Rugowitz's appraisal. When sons were born he was always given the honor of holding the infant during the circumcision ritual. At weddings it was Mr. Rugowitz who decided what male relatives would be given the honor of holding up the canopy. At funerals it was Mr.

Rugowitz who decided what relatives would ride to the cemetery in carriages and what relatives would go by trolley. And no occasion would be complete without a speech from Mr. Rugowitz.

One morning there was an addition to the Rugowitz household simply because Abe Leichner, age seven, suddenly became an orphan. Most of the families were having a struggle trying to take care of themselves and at that time there wasn't a Jewish Orphans' Home in Philadelphia. So Mr. Rugowitz took Abe home. When they arrived, the table was already set for supper. He presented the boy to each member of the family and then addressed his wife. "Pearl, dear, will you place another setting on the table for our new son?"

A New Immigrant Progresses

L EON Jolson, who came to the United States as a refugee six years ago, has established a \$250,000 foundation to promote better understanding among Americans of different races, creeds and backgrounds so that "what has happened in Europe should never happen here."

Mr. Jolson announced this gift on the first anniversary of his naturalization as an American citizen, and in appreciation of American democracy, which, he said, had made possible his great business success. Penniless at the time of his arrival, Mr. Jolson received a \$2,100 loan from the United Service for New Americans. With this assistance he set up a sales organization for the Italian-manufactured Necchi sewing machine.

Every Sunday during the summer Mr. Rugowitz would take the boy to Fairmount Park for a picnic. Mrs. Rugowitz, the two girls and the three boys were permitted to come along providing they would hitch up the cake wagon, prepare the food and clean up the grounds before leaving for home. Some Sundays with the help of my best friend, Jules, I would stow away in an old burlap bag. I suffered the deepest pangs of humiliation. Here was I, a second cousin, in a burlap bag, while a complete stranger sat in the driver's seat. And to fan the flames, when traffic slowed down, Mr. Rugowitz would

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NEWS OF THE MONTH

SECRETARY DULLES' VISIT TO ISRAEL

SECRETARY of the State John Foster Dulles, Mutual Security Administrator Harold Stassen and their aides concluded a 26-hour visit in Israel that may prove to have been the most important phase of their entire Middle East expedition.

Set back in Cairo by General Mohamed Naguib's display of intransigence and refusal to consider any facets of the world situation except Egypt's dispute with Britain, the American diplomat and his party found in the Jewish State what was probably the only warm and genuinely friendly reception of their tour.

Some reflection of this was contained in the statement released to the press in Jerusalem by the American Embassy in Mr. Dulles' behalf. In it the Secretary of State said:

"It has been a stimulating experience for Mr. Stassen and me to visit Israel and to call on the leaders of this dynamic country. Our two days of talks included interesting conversations with the President, Premier, Foreign Minister and other leaders. Such 'on the spot' talks are of great value.

"We came here primarily to listen and observe. We did not bring any ready-made solutions to the serious problems of this area, but we hope that through talks which began in Cairo and have continued here and will continue in other countries we will obtain a better understanding of these problems and that we may help in improving the climate for peace and security in the Middle East.

"I congratulate the people of Israel on the progress made in the first five years of the new state and I wish them success in meeting the problems lying ahead."

The American officials, who received an extensive briefing on Israeli economic problems as well as on all phases of the Middle East situation as seen from Israel, were informed that Israel would make a formal request in Washington soon for a \$75,000,000 loan to fund the major part of short-term obligations amounting to

\$11,000,000 which mature within a year.

While the formal communiques did not throw too much light on the nature of the discussions at the various meetings, they were known to have covered most of the pending Middle East questions. Mr. Sharett had indicated, in advance of the Americans' arrival that the talks would be a continuation of conversations he had initiated with President Eisenhower and Mr. Dulles in Washington last month. He said the question of Arab-Israel relations and of American economic and military aid to Israel would be raised. Israel, he added, he would make a number of suggestions aimed at stabilizing conditions in the Middle East.

The American party received a striking welcome, though a number of persons were arrested in Tel Aviv for plastering anti-Dulles posters on the walls of buildings. The police tore down the posters and washed off anti-Dulles inscriptions wherever they appeared. Shouts of "Long Live America" as well as cheers and applause greeted Mr. Dulles when he left the United States Embassy to confer with Mr. Sharett at the Foreign Ministry.

While the cheering crowds gathered in the streets outside the Embassy, several hundred Mapam members and others attracted to a leftist demonstration in Mograbi Square, the center of Tel Aviv, heard the American Secretary of State denounced. In the southern section of this city a Communist anti-Dulles rally was the scene of several minor clashes between Communists and anti-Communists which was quickly quelled by the police. Both leftist demonstrations were held in the face of police refusal to grant official permits.

When in Jordan, Secretary Dulles refused to associate himself with Arab criticism of former President Truman's policy of aid to Israel, according to press reports. It was said that at a dinner in the Old City of Jerusalem in honor of Mr. Dulles and members of his party, the former Arab Mayor of Jerusalem told Mr. Dulles that

the traditional Arab friendship for the United States had been "weakened" by President Truman's policy of supplying "arms, money and other aid" to Israel. Mr. Dulles replied that he could not associate himself with this criticism of a former American President.

The British Government's proclaimed recognition of its obligations to the State of Israel in connection with the Middle East security situation, brought down upon Prime Minister Sir Winston Churchill vicious attacks from Cairo and plaudits from his Labor opposition in the House of Commons.

The veteran statesman, opening a significant foreign policy debate in the House, had declared it Britain's "duty" to see that Israel received "fair play" in the Middle East. He pledged that "noth-

Israel May Breed Pigs For Export Ham

ISRAEL'S currency is nearing stabilization, Mr. Peretz Bernstein, Minister of Trade and Industry, told Parliament. He emphasized however, that price stabilization is a necessary adjunct to currency stabilization.

In an optimistic review of economic conditions in the Jewish State, the minister voiced the hope that the unemployment situation would be eased off when manufacturers received credit which will permit them to increase production. Admitting that his proposal might stir controversy, the Minister suggested that pigs might be bred in Israel to provide ham for export.

ing we shall do in the supplying of aircraft to this part of the world will be allowed to place Israel at an inferior disadvantage." He voiced hopes for an Arab-Israel peace so that "the great Zionist conception of a home for this historic people where they live on the land of their ancestors may eventually receive its full fruition."

Britain's considerations of its obligations to Israel during negotiations with Egypt was further stressed by Anthony Nutting, Undersecretary of State for Foreign Affairs. Winding up the two-day debate, Mr. Nutting told Commons that the Egyptian demand for the right to veto the use to which Britain might put its installations or supplies in the Suez Canal would have made it impossible for Britain to fulfill its obligations to Israel.

Israel Antiquities To Be Exhibited At Metropolitan



"The Sacrifice of Isaac," a synagogue floor mosaic of the 6th century.

A LARGE collection of antiquities and historical objects from Israel has been brought to this country and will be exhibited at the Metropolitan Museum from June 14 to September 7. After that it will tour the major cities. The exhibit is presented by the American Fund for Israel Institutions in cooperation with the Association of Israel Museums. It was assembled in Israel by a committee headed by members of the Department of Antiquities, and shows the growth of civilization from prehistoric to Byzantine times. This is another project in the program of intercultural exchanges developed by the American Fund. Previously it brought the Israel Philharmonic Orchestra and the Habimah Theatre to this country.

Many of the exhibits are from excavations. The stone head shown on this page dates to the Neolithic Age (a later period of the Stone Age), and was discovered at Shaar Hagolan. Settlers in that area have dug up other important items which provide new data on the life of the primitives.

"The Sacrifice of Isaac" was part of the mosaic flooring of an ancient synagogue found in Beth Alpha, a modern settlement near Beth Shan. It is about 1,400 years old. The picture is a literal illustration of the Biblical narrative. The unusual discovery of a pictorial representation in a synagogue can be explained by a passage in the Palestinian Talmud,

"In the days of Rabbi Abun they began to depict designs on mosaics, and he (the Rabbi) did not hinder them."

The statue of an enthroned man—classified as Roman, 2nd century, A.D.—was discovered in Caesaria by workmen clearing a field. Continued excavations



A Neolithic Head

in that area have exposed a monumental building with a spacious court paved in marble, and containing a second great statue.

A comprehensive collection of Israeli art—the first to be seen here—will be included in the exhibition.



A Roman statue from an excavation that revealed a great building

"RESTRICTIONS" IN FLORIDA

DISCRIMINATION against Jews in Florida resorts outside of the Miami area, creates the most undemocratic pattern of resort and real estate practices of any state in the Union, according to a survey by the Anti-Defamation League of B'Nai B'rith.

The state-wide Florida survey of 809 resort hotels and real estate agencies showed that Jewish applicants were acceptable in only 28 per cent of the cases. Non-Jews applying for accommodations in the same hotels showed an acceptance rate of 62 per cent.

Aside from these specific figures revealed by the survey, investigation of the policies of hotels and real estate agencies show that many stated boldly that they catered only to Gentiles. Others used stock euphemisms such as "restricted clientele" and "selected clientele" to indicate their policy that no Jews were wanted.

Almost every resort center on Florida's East and West Coast has establishments which exclude Jews while the Central and Northern areas of the state show comparatively little discrimination, the

survey established. Discrimination was particularly acute, the study showed, in two Florida communities—Fort Lauderdale and Delray Beach. 50% of the hotels in Fort Lauderdale indicated discrimination against Jews in replies to requests for reservations, with an additional four per cent using language which might be construed as discriminatory.

In addition, a spot check of 88 Fort Lauderdale resort establishments revealed that 73 displayed discriminatory outdoor signs such as "Restricted Clientele," "Selected Clientele," and "Gentiles Only." In Delray Beach, a community which openly boasts of being "the only city in the East Coast fully restricted to Gentiles," Jewish applicants have virtually no chance of being accepted, the League reports. Half of the replies received by the individual with a "Jewish" name contained categorical discriminatory statements while the remainder used subtle phraseology indicating that Jewish guests were not welcome.

PROBLEMS IN GERMANY

THE Department of the Air Force has made known in a letter to Sen. Herbert H. Lehman that Nazi Luftwaffe officers, including an aid to Hermann Goering, were honored and entertained by the Air Force at Wiesbaden on April 21 because "such action is in consonance with the Foreign policies of the United States in that area in connection with the common defense against Communistic aggression."

Sen. Lehman had informed the Air Force that he had received letters from American veterans who felt the honor rendered the Nazis by the U. S. Air Force "mocked at the sacrifices made during World War II." The Senator asked the Air Force if steps could be taken to avoid such incidents in the future. The answer he received failed to concede that there was any real basis for objection.

Maj. Gen. E. L. Eaton, who replied, said it was a "goodwill gesture" that the surviving members of the Richtofen Squadron were entertained.

The Germans, who included ardent followers of Hitler, were luncheon guests

Success Story of American-Israel Firm

THE first year's operations of the Alliance Tire and Rubber Co., Ltd., pioneer American-Israeli enterprise, exceeded even the most optimistic forecasts, Arthur Taubman, president of the company, declared in New York.

Mr. Taubman, who headed the group of investors which raised the American half of the \$3,000,000 capital of the enterprise, said the ultra-modern American equipped Alliance plant, located on a 25-acre site at Hadera, began complete start-to-finish tire and tube production last September. Bus and truck tires are taking about 85 per cent of Alliance production, passenger tires the remainder. Production of tubes has now begun, using the most modern equipment.

By January, 1953, Mr. Taubman reported, preparations had emerged from the red and were showing a substantial profit. Alliance now has a backlog of orders of approximately \$400,000 he said.

Bond Benefits For Israel Tourists

AMERICAN tourists converting Israel bonds to Israel pounds while visiting the Jewish State will henceforth receive 1.80 pounds for each dollar in Israel bond value, according to regulations just issued by the Israel Finance Ministry. As a result, Israel bonds now have the most favorable conversion rate available.

This new benefit for Israel bondholders is based on the conversion rate of one pound for one dollar, with an added premium of eight per cent to tourists. Each tourist is limited to a maximum of 1,000 Israel pounds in premiums each month.

A tourist converting \$500 in Israel Independence Coupon Bonds will receive a total of 900 Israel pounds (500 pounds at the regular conversion rate, plus 400 pounds premium). In the case of Israel Savings Bonds, conversion is based on the purchase price of the bond plus accumulated interest. As a result of the new regulations, Israel will become one of the least expensive countries for American tourists.

of the Deputy Commander of the U. S. Air Force in Europe. They were honored by a special aerial demonstration of F-84 and F-86 jet aircraft and were shown special equipment at the U. S. air base at Landstuhl.

The Bavarian Cabinet decided to ban the return to Bavaria of Jewish displaced persons who left Germany for Israel after the war. In announcing this decision, Prof. Theodor Oberlander, Bavarian State Secretary for Refugees, said that 386 Jewish DP's had come to Germany "illegally" in recent years and that the majority of them are at present in the only Jewish DP camp in West Germany, located at Foehrenwald, near Munich. (There are about 4,000 survivors of Nazism in DP camps in Germany, Austria and Italy.)

Germany remains one of the major political problems facing the world and Jewry, Dr. Noah Barou, chairman of the European executive of the World Jewish Congress and a member of the team which negotiated the German reparations pact, told a WJC conference in London.

NEWS OF THE CENTER

Annual Baccalaureate Service For All Graduates June 13

Our annual Baccalaureate service to honor the graduates of our Center Hebrew and Sunday Schools, our Center Academy and the members of this year's Consecration class will be held in the main Synagogue on Saturday morning, June 13th. Rabbi Mordecai H. Lewittes, our Associate Rabbi in charge of our Hebrew and Religious schools, will deliver the Baccalaureate sermon. The graduates of all our schools and the members of the Consecration class are urged to attend these services which are held in their honor. The parents are cordially invited to attend. The Sisterhood will give a special Kiddush, to be held in the social room, for these graduates and consecrants following the service.

Benjamin Hirsh Memorial Award

In connection with our special Baccalaureate service to be held in our Synagogue on Saturday, June 13th, the Junior Congregation will make the annual presentation of the Benjamin Hirsh award to the young man who rendered the greatest service to the Junior Congregation during the past year. The award is in memory of the sainted Mr. Benjamin Hirsh who for many years was one of the leading and most beloved teachers in our Center Hebrew School.

Sabbath Services

Friday evening services at 6:00 p.m.
Kindling of candles at 7:58 p.m.
Sabbath Services commence at 8:30 a.m.

Sidra, or portion of the Torah:
"Behaaloteka"—Numbers 8.1-12.16
Haphtorah Readings: Prophets —
Zechariah 2.14-4.7.

Rabbi Kreitman will deliver a Memorial Day sermon.

Cantor Sauler will officiate together with the Center Choral Group under the leadership of Mr. Secunda.

Mincha services at 6:00 p.m.

Late Mincha services at 8:05 p.m.

Daily Services

Morning services at 7 and 8 o'clock.

Mincha services at 8:05 p.m.

GALA DINNER FOR JUDGE GREENBERG

A TESTIMONIAL Dinner to which nearly all of the leading members of the Center attended was tendered to Judge Emanuel Greenberg at the Center May 12, in recognition of his ten years of service as its President. It was a remarkably gala occasion and it testified the esteem in which he is held by the membership and the gratitude they feel to him for his devoted service in behalf of our institution and the community.

Mr. David Spiegel, Chairman of the Arrangements Committee, presided and expressed his thanks to his co-chairmen, Messrs. Saul S. Abelov and Frank Schaeffer, also the members of the committee who helped him make the dinner the success that it was. Dr. Moses Spatt, newly elected President of our Center welcomed the guests and paid tribute to the guest of honor. Addresses were delivered by the

two Honorary Presidents, Mr. Samuel Rottenberg, the first President of the Center and Mr. Isidor Fine, the second, and by Rabbi Israel H. Levinthal, Hon. Jacob L. Holtzmann, one of our Trustees and a member of the Board of Regents of the State of New York, presented Judge Greenberg with a beautiful Testimonial Scroll and star sapphire ring, gifts from the Center membership as a token of their esteem. The invocation was offered by Dr. Kreitman; the benediction was rendered by Rabbi Lewittes and the grace after the meal was led by Cantor Sauler. One of the fine features of the affair was the presence of many of the old-time members and founders of our institution who joined the membership in this tribute of esteem to our out-going President.

SIYUM OF CHEVRA SHAS

AT A festive banquet held on Thursday evening, March 19th, the Talmud Study group (Chevra Shas) of the Brooklyn Jewish Center celebrated the completion of the study of a number of tractates in the section on Jurisprudence in the Talmud. This study group meets every Sabbath afternoon under the leadership of the learned Talmudist, Rabbi Jacob Shalom Doner.

Presiding over the program of the evening was Dr. Benjamin Kreitman, Associate Rabbi of the Center, who in his opening remarks welcomed the guests and congratulated the members of the Study group and its leader Rabbi Doner for their great accomplishment in the study of Torah. He made mention that both he and Dr. Levinthal had visited the study sessions and were impressed with the diligence of the students, the profundity of the lecturer and the congenial atmosphere that prevails at these sessions.

Greetings were also extended by Mr. Jack Sterman, Chairman of the Religious Service Committee under whose auspices the group meets, Dr. Moses Spatt, President of the Center, Rabbi George Abel-

son, distinguished member of the group, and Rabbi Mordecai H. Lewittes, who, in his remarks memorialized Joseph Goldberg, the late Administrative Director of the Center and Morris D. Wender, late Chairman of the Religious Service Committee.

The main speakers of the evening were Rabbi Jacob Doner and Rabbi Israel H. Levinthal. Rabbi Doner delivered the traditional Hadren, during which, in both a Homiletic and Halachic fashion, he summarized the main teachings of the Tractates that were studied during the last four years. Rabbi Levinthal concluded the program of the evening with an inspiring and eloquent address, in which he lauded the efforts and devotion of the members of the group and its leader; also expressed the prayer that they will go from strength to strength in their sacred studies.

Bar Mitzvah

A hearty Mazel Tov is extended to Dr. and Mrs. Maurycy Silber of 200 Sullivan Place on the Bar Mitzvah of their son, Arthur Leslie, at the Center May 30th.

IN OUR HEBREW SCHOOL

ATLETIC events in honor of Lag B'Omer were held on May 3rd through May 5th for the various departments of the school. Teams were under the names of Akiva and Simeon BarYohai, heroes of Lag B'Omer, competed in the school events.

* * *

The General Organization of the Hebrew School sponsored a Film Festival on Sunday, May 10, 1953. Each child present donated twenty-five cents toward the United Jewish Appeal. In all, about \$100 was raised by the school for this fund. An additional contribution from the school Keren Ami will bring up the contribution to \$200.

* * *

The closing meeting of the Parent-Teachers Association of the Hebrew School was held on Thursday, May 14, 1953. Mrs. Epstein, the chairman, delivered a report reviewing the P.T.A. activities for the year. A dramatic play called "Survival", commemorating the

fifth anniversary of Israeli independence, was presented by the Aviva group of Hadassah under the direction of Mrs. Lila Leonard. The speaker was Rabbi Levinthal. After the meeting parents consulted with teachers concerning the progress of the children.

* * *

The graduation classes of the Hebrew and Sunday Schools are making preparations for the graduation exercises to be held on June 14 at 10 A.M. A cantata called "Tzedakah" will be the main feature. A musical program will be conducted by Mr. Naftali Frankel. 23 students in the Hebrew School will receive diplomas. 13 pupils who have completed the course in the two-day-a-week department will be awarded their diplomas. All members and their friends are cordially invited to attend the exercises. The teachers of the graduating classes are Mr. Shpall and Mr. Edelhiet in the Hebrew School and Mrs. Spinrad in the Sunday School.

THE YOUNGER MEMBERSHIP

WE HAVE just concluded a stimulating and controversial series entitled "New Trends in Religion," during which our speakers discussed the relationship between psychology and Judaism, Reconstructionism, Traditional Conservatism and Neo-Orthodoxy. Representing the various trends of thought were Rabbi Albert Goldman, Rabbi Harold Weisberg, Dr. Max Routtenberg and Mr. Will Herberg. The entire series was well attended by our membership and the questions asked of the speakers indicated a sharp awareness of the problems involved in leading a Jewish life in our modern world.

•

In cooperation with the "Mr. & Mrs. Group," our Oneg Shabbat committee sponsored a series of five consecutive Friday Night lectures commencing April 10, under the direction of Dr. Benjamin Kreitman, our Associate Rabbi. The lectures were devoted to the study of the Theology and Philosophy of the Prayer Book. We are extremely gratified that the course received such an enthusiastic

response and was so well attended both by members and non-members.

•

Our delegates have been preparing themselves for the Annual National Convention of the United Synagogues of America which will be held at the Congress Hotel in Chicago over the Decoration Day Weekend May 28-31. We can look forward to a full program during our stay there including workshops, plenary session, religious and social activity. Out of these discussions will come decisions affecting the entire relationship of our group with the Young Peoples League and the community.

•

Tuesday, June 9—Installation of Officers and Executive Board.

Rooftop Meetings commencing June 23. During the months of June, July and August, we shall meet on alternate Tuesdays on the Center Roof. The programs will consist of dancing and refreshments.

The Annual Picnic will be held in June. Watch for further announcement.

Mr. and Mrs. Club

The month of April witnessed the high point and highlight of the season with the observance and celebration of our Fifth Annual Affair at the Center on Saturday evening, April 18th. Approximately 200 guests enjoyed a delightful evening of dancing, food, drink and entertainment. We were fascinated and spellbound by the demonstration of hypnotism presented by Dr. Polgar, prominent entertainer at many of the finer hotels, who hypnotized several guests and then proceeded to demonstrate the power of post-hypnotic suggestions. The evening was a thorough success and will long be remembered in the annals of the Mr. and Mrs. Club.

A regular meeting of the Mr. and Mrs. Club was also held during the month of April which featured a film and talk presented by a member of the investment firm of Merrill, Lynch, Pierce, Fenner and Beane on the general topic of "How to Invest Your Money" in the Stock Market. This program was most helpful and informative to those in the position to invest and yet proved extremely educational to the others present.

The meeting of May 25th consisted of a program entitled "Psychiatry in Everyday Life" presented by Dr. Charlotte Levin Piuck, Psychiatrist associated with the Kings County Hospital. Election of officers for the coming year was also held at this meeting.

Junior League News

April was a month during which the Junior League made use of the motion picture to bring the outside world to the Center. On April 16th, we saw a film about the life of the Jews in North Africa, through the courtesy of the Alliance Universelle Israelite. On April 30th we explored the causes underlying the growth of prejudice by means of the Anti-Defamation League's film "The High Wall."

On May 7th we had a social meeting. On May 14th we discussed and evaluated our needs for the coming year and nominations of officers were held. On May 21st election and installation of officers took place.

Commencing Thursday evening, May 28th and on each Thursday evening thereafter through the month of June our group will meet on the roof.

IN THE CENTER ACADEMY

LAG B'OMER was celebrated in a fitting manner by the children of the Center Academy on Monday, May 4th, by festival activities and the traditional outing in Prospect Park in which all the children of the school participated. The younger children returned to the Academy for their mid-day rest after a visit to the zoo and a delightful basket luncheon enjoyed in the park. The older groups spent the entire day playing games and enjoying the delightful evidences of springtime in the park.

Mr. Barney Ain planned all the activities for the outdoor games and supplied the equipment. We wish to express our sincere gratitude and appreciation for his devotion to all the children of the Center Academy.

* * *

On Friday, April 24th, an assembly was held in the Beth Hamedrash in honor of the Fifth Anniversary of Israel Independence Day. A film, "Journey to Israel," was shown under the sponsorship of Mr. Leo Shpall, Acting Head of the Hebrew Department.

The students of the Eighth Grade spoke of the significance of the celebration and sang a group of Israeli songs directed by Mr. David Weintraub, our music teacher.

* * *

Registration for next year's classes (September—June) is now open.

It will greatly facilitate the planning of classes if parents who expect to register their children for the coming year will do so at the earliest possible date. Please call personally or telephone the Center Academy office between 10 A.M. and 4 P.M.

Appointments can be arranged after school hours if parents cannot visit the office during the day.

Register your own children and grandchildren and invite your relatives and friends to register their children too. At each level in the Center Academy the child has the advantage of the most favorable learning conditions possible, both in Hebrew and Secular subjects.

* * *

We are happy to announce that the Academy Commencement Exercises will take place Wednesday, June 10, at 10 A.M. The program will include an English and a Hebrew play, which will be written, cast and performed by the Graduates under the guidance of their teachers, Mr. Albert Slotte and Mr. Leo Shpall. Rabbi Israel Levinthal, Advisor to the Academy, will award the diplomas to the graduates, who are:

David Jonathan Bershad; Robert Henry Blumberg; Eve Adele Braun; Ellwyn Fischbach; Barbara Ruth Flug; Robert Samuel Hammer; Stephen Molow; Paula Rosenfeld; Alma Rothberg; Stephen Michael Sonnenberg; Marian Judith Taub; Helene Merle Weiss.

Parents, friends and relatives of the students, and members of the Center are cordially invited to attend.

Congratulations

Heartiest congratulations and best wishes are extended to the following:

Dr. and Mrs. Jacob Beckenstein of 1592 St. Marks Avenue on the marriage of their daughter, Leatrice, to Mr. Eli Baruch at the Center on May 17th.

Miss Rhoda Blum of 263 Eastern Parkway on her marriage to Mr. William Brief of 159 Fenimore Street, a member of the Young Folks League Executive Board, at the Center on May 31st.

Mr. and Mrs. Benjamin Booth of 959 Park Place on the marriage of their daughter, Nancy Charlotte, to Mr. Lewis Kurke on May 31st.

Mr. and Mrs. Bernard Gerla of 25 Eastern Parkway on the marriage of their daughter, Joyce, to Mr. Stanley Feiman on May 17th.

Mr. and Mrs. Herman J. Pashenz of 1284 President Street on the birth of a son, Robert Ames, to their children Mr. and Mrs. Jack Rowen on April 22nd.

Dr. and Mrs. I. Edwin Shack of 960 Sterling Place on the betrothal of their son, Richard Allan, to Miss Ruth Naomi Burrows on May 15th.

Personals

Dr. Reuben Finkelstein of 576 Eastern Parkway, was the guest of honor at a dinner given by the Brooklyn Physician's Division of the United Jewish Appeal at the Center on May 26th.

Mr. Harry Goldstein of 609 Montgomery Street is the recipient of the Nehemiah Gitelson Medallion, an award given annually by the Teachers Institute of the Jewish Theological Seminary to the alumnus who rendered most service to the cause of Judaism.

Bon Voyage

Best wishes for a Bon Voyage and a safe return in our midst is extended to Mr. Sholom Secunda, Music Director of the Center, and Mrs. Secunda who left for a trip to Europe and Israel on May 21st.

Music Under the Stars

The fifth anniversary of the "Music Under the Stars" this year will be in the form of a tribute to Mr. Abe Stark, a member of our Governing Board, in recognition of his devoted service in creating the annual concert for the benefit of the American Fund for Israel Institutions.

The concert will again be held at Ebbets Field on Wednesday evening, June 17th at 8:30 o'clock. Rise Stevens, famous star of the Metropolitan Opera will be the featured soloist of the evening; many other renowned stars of stage, radio and television will also appear. Tickets ranging in price from \$1.00 to \$10.00 are on sale at the Center.

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Louis Halperin in honor of the Bar Mitzvah of their grandson.

Mr. and Mrs. Kal Pruslin in honor of their twin sons' Bar Mitzvah.

Mr. and Mrs. Arnold W. Lederer in honor of the birth of a grandchild.

Condolences

Our most heartfelt expressions of sympathy and condolence are extended to the following:

Mr. Julius L. Rawick of 1455 Union Street on the passing of his beloved father, Benjamin Rawick of Hartford, Conn., on May 6th.

Mrs. Nathan Sweedler of 194 Crown Street on the loss of her beloved mother, Mrs. Rachel Meyer on May 1st.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

GOREN, Miss JOSEPHINE

Res. 830 Saratoga Ave.

Proposed by Irene Talesnick

KALTER, SOLOMON

Res. 505 Crown Street

Bus. Sportswear, 1 Bond St.

Married

Proposed by Aaron Dershowitz,

Leo Kaufmann

KLEIN, JOSEPH S.

Res. 1325 Union St.

Bus. Produce, 134 Park Pl.

Proposed by Melvin Oringer

Single

KROUT, Miss AMELIA

Res. 200 West 95th St.

Proposed by Gerald Jacobs,

Martin Karlin

LANGSAM, Miss HELENA

Res. 227 South 2nd St.

Proposed by Gerald Jacobs,

Martin Karlin

MOSKOWITZ, LOUIS

Res. 135 Eastern Parkway

Bus.

Married

Proposed by Center Academy

MUTNICK, IRVING

Res. 456 Brooklyn Ave.

Bus. Woolens, 673 Broadway

Married

PHLUG, MOSES

Res. 388 Midwood St.

Bus. Post Office

Married

Proposed by Hyman Kaplan

RHINE, ABRAHAM I.

Res. 646 Montgomery St.

Bus. Underwear, 596 Broadway

Married

Proposed by William Bernstein,

Irving Horowitz

ROBIN, DR. MORRIS J.

Res. 1435 Union St.

Bus. Physician

Married

Proposed by Louis Daum

SINKMAN, NATHAN

Res. 1971 East 21st St.

Bus. Attorney, 11 West 42nd St.

Married

Proposed by Center Academy

STERN, Miss ROBERTA P.

Res. 186 East 59th Street

Proposed by Sonia Sklar

VICTORSON, DONALD

Res. 255 Eastern Parkway

Bus. Mfg., 460 West 34th St.

Single

Proposed by David Leeds,

Leo Berman

The following has applied for reinstatement:

BRUCK, REUBEN

Res. 135 Eastern Parkway

Bus. Coffee and Tea, 79 Water St.

Married

Proposed by Leo Kaufmann,

Charles Dilbert

FRANK SCHAEFFER,

Chairman, Membership Committee.

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A.

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PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

Shabnot, the Feast of Weeks, which was celebrated on May 20th and 21st, commemorates the giving of the Divine Law to Moses on Mt. Sinai.

On Shabnot the Book of Ruth is read, recalling how Ruth displayed loyalty and devotion to Naomi, her bereaved mother-in-law, when she said, "Whither thou goest I will go; Thy God shall be my God." These famous lines, an early lesson in brotherly love, might well be taken to heart today by individuals and nations alike, so that once again "Peace shall reign throughout the Universe."

The Shabnot Holiday is also synonymous with that joyous occasion in the lives of so many of the daughters of our Center—Consecration. Just as the story of Ruth epitomizes her loyalty and consecration to our Jewish way of life, so we hope that the members of the Consecration Class, in reciting Ruth's immortal pledge, dedicate themselves to upholding our Jewish traditions.

We wish to extend a hearty mazeltov to all the parents of the Consecrants on this important occasion. We took to their daughters to be our future Jewish Women of Achievement, bringing joy to their dear ones and glory to our people.

BEATRICE SCHAEFFER, President.

Gala Jewish Home Beautiful Pageant

The presentation of the magnificent "Jewish Home Beautiful" Pageant on Wednesday evening, April 15th, following the recent celebration of Passover, added another *yomtov* to our Jewish Calendar of Holidays. Veritably a dream come alive, the pageant included seven holiday tables bedecked in the finest and the best decor the women could assemble. Not only was this program a tribute to the women of our Sisterhood but to all Jewish mothers everywhere who observe and preserve all the *minigim* and traditions of the Jewish festivals.

A capable leader, an *esher chayil* herself, Mary Kahn, chairman of the evening, majestically preceded a group of equal

"women of valor," whose material as well as spiritual contributions fired the emotions of all present. After Mary's stirring introduction, citing the beauty of a Jewish mother in a Jewish home, the pageant unfolded, with Sarah Epstein, first of four narrators, proudly declaring that, "we can make Judaism a thing of joy and beauty for ourselves and our children." As each of the other narrators—Sarah Klinghoffer, Sarah Kushner and Edith Sauler, delivered her description of the tables, synchronized with appropriate music by our music director, Sholom Secunda, and vocal interpretations by Cantor William Sauler and soprano Ruth Koslovsky, a nostalgic emotion affected all present.

We are truly proud of the women who so deftly created the physical aspects and the holiday effects on display. Beginning with the Sabbath table, planned by Lil Lowenfeld and Mollie Meyer with reverent and traditional effectiveness, the blessing of the candles emphasized all the more the heritage of the Jewish woman. Then we followed with awe the solemnity and the holiness of Mildren Levine's almost bare Yom Kippur table, with its lone tall Memorial candle, alongside of which the Sukkoth table, most realistically reproduced by Eleanor Horowitz and Frieda Katz, whose miniature Succah almost "stole the show," returned us to the gaiety of the rest of the holidays.

The Chanukah table, candle-lit like all the others, was unique in its colorful and attractive display, including tasty *latkes* and Chanukah *meicbolim* prepared with much finesse by hostesses Jeannette Kasnetz and Sadie Kaufmann. The Passover table was exquisitely decorated by Sarah Greenberg and Jennie Levine, who remembered the *essebet* and the *afikomen*, and whose table was particularly pointed up by the lyric treble of our junior soloist, Allan Schaeffer, in his chanting of the four questions.

The Shevuoth table, magnificently prepared by Mary Beame and "Dubbie" Jackman, was indeed a tribute to the hostesses who included every detail of confirmation and Torah. And lastly, the glorious Israel

table arranged by Rosalind Bady and Jean Breshnick.

Besides a deep debt of gratitude to our "ever-present-everywhere" President—turned stage director, Bea Schaeffer, thanks are due Mrs. Evelyn Zusman for preparing the dancers, and to our Superintendent, Mr. Houlihan and his willing technical staff. The Pageant, based on material from the Women's League publication, "Jewish Home Beautiful," was adapted and edited by Sarah Klinghoffer, who contributed several original scripts, including the Israel narration.

The performance lifted the program out of the *vochedig* (weekday) tone and made it a real *yomtordige* symphony in story, song, decor and collation.

Cheer Fund Contributions

In honor of her grandson's birth—Mrs. Max Lovett; in honor of Mother's Day—Mrs. Sadie Kaufmann; in memory of Joseph Goldberg—Mrs. Kate Salit; in memory of Emanuel Davis' mother—Mrs. Sarah Klinghoffer; in memory of Mordecai Kimmel—Mrs. Bea Schaeffer, Mrs. Lil Lowenfeld.

Kiddush Dates

On June 13th, Sisterhood will sponsor its annual Baccalaureate Kiddush to the graduates of all our schools, Hebrew and Sunday schools, High School and Post-Bar Mitzvah groups and the Center Academy graduates.

In honor of the marriage of their daughter, Joyce, Mr. and Mrs. Maurice Bernhardt will tender a Kiddush to our Junior Congregations on Saturday, June 20th.

United Jewish Appeal

An invitation is extended to all those women who have not yet made their contributions to the UJA campaign to attend a Dessert Luncheon at our Center on Monday, May 25th, at 12:30. UJA needs your DOLLARS! Do plan to be with us.

Joseph Goldberg Memorial Forest

With your purchase of trees, this forest will become a reality and the memory of our beloved Administrative Director will remain in eternity. Stop at the Center desk and buy trees now.

Israel Bonds

Ann Weisberg, Bond Chairman, urges you to KEEP ON BUYING BONDS FOR ISRAEL! Israel needs to build a

strong foundation. Will you invest in the future *now*?

United Nation Visits

About 50 of our members spent April 20th and May 7th on a guided and most interesting tour of the United Nations, sitting in on some important economic and political sessions. Architecturally, the magnificent structures spelled out the strength of the 8-year-old World Organization, and there is every promise, with interest like that evinced by our Sisterhood women, that it will eventually establish the peace the world awaits. Bess Gribetz is to be commended for her able leadership of both trips.

Publications

Remember to purchase Women's League books, sold by Sisterhood, for your Father's Day, Commencement and Confirmation gifts. "Three Pillars," "The Jewish Home Beautiful," "Friday Night Stories," etc. are permanent treasures for every Jewish home. Call Irene Schiff, and place your orders.

"Music Under the Stars"

The day—Wednesday, June 17th; the place—Ebbets Field; the event—"Music Under the Stars." We urge you to buy your tickets now, before the best locations are gone. A magnificent program for a magnificent Israel cause. Phone for reservations to Chairman, Dorothy Wisner, PResident 3-6973, or the Center desk.

Bon Voyage, Pleasant Trip And Safe Return

To the following members, who will leave for a tour of Israel—Sonia Glovinsky, Claire Mitrani and Sid Ottenstein, and to our "honorary" member of Sisterhood, Mr. Sholom Secunda, who intends to combine business and pleasure, since he is booked for several concerts in Eretz Israel.

Calendar of Events

Wednesday, June 3rd—Sisterhood Installation and Closing Meeting. Installing Officer: Rabbi Benj. Kreitman. Greetings by Dr. Israel H. Levinthal. Musical program by the Gotham Trio. Chairman of the evening, Mrs. M. Robert Epstein.

Monday, June 8th—Closing Executive Board Meeting and Luncheon. 12:30 P.M.

ANNUAL REPORT ON HEBREW SCHOOL P. T. A.

By MRS. M. ROBERT EPSTEIN, President

I AM privileged to report on the activities of our P.T.A. during the past year and to express my thanks to our parents, teachers and Hebrew School office staff who were so helpful to me. Our plans and programs have brought gratifying results as was evidenced by the large attendance at meetings and the interest shown by our parents and teachers. Our common goal of rearing a generation of children dedicated to living Jewish lives and sharing Jewish values inspires us to greater effort in providing our children with a sound and effective Jewish education, to develop a greater understanding and cooperation between us—the parent, the teacher and the child—so that together we can bind more closely the ties which unite us.

To us, the religious school is more than a mere school—it is an environment, religious, social and educational; we have recognized that all these three phases of the child's nature have their specific needs, and these needs, we, as parents and teachers, must meet.

We are proud that our curriculum is recognized as one of the best in the Hebrew Schools in the City—in fact, we have created and originated many of the methods used by other schools, and our P.T.A. has endeavored at all times to carry out the rich program emanating from our schools.

Our congregations—the Junior Congregation, under the direction of Rabbi Lewittes, and the Young Children's Congregation, under the devoted and capable leadership of our teacher, Mrs. Evelyn Zussman, are attracting large groups of children, and I hope that many more of our parents will attend and enjoy seeing our youth conduct the Sabbath and Holiday services.

We look forward to the festivities and traditions surrounding our Holidays—the celebration of Chanukah, Tu B'Shvat, Purim, Pesach and Shevuot with fruits, gifts, music records and entertainment appropriate to these Holidays, thus bringing to our children audio-visual experiences as tangible evidence of the meaning of our Holidays, the Holiday foods and

our customs. I hope that the spirit of these celebrations will carry over into the homes, so that our children can enjoy a unified circle of Jewish living, both at home and in our Hebrew Schools.

Our parents supervised and helped in the preparation of the Passover Seder, in which (despite the heavy downpour of rain) 400 of our children participated, and for fear of overlooking any one person, may I say, thank you to all who assisted and helped to make this Seder one of the most beautiful ones we have had (we say this every year for every year it seems to be more beautiful than the year before).

We sponsored, prepared and served more than 50 of our boys and girls of the Post Bar-Mitzvah and Consecration classes at each of our four community breakfasts, and more than 100 of these children and their parents at the fifth one. The value of these shared experiences is obvious: the joint use of the *tefilin* and morning prayer, and a general discussion of Jewish problems in a social atmosphere where our growing boys and girls become aware of their own place and importance in the perpetuation of Judaism, is invaluable. Here, I want to thank the Sisterhood of our Center for their encouragement and sponsorship of this last breakfast and also for sponsoring a Scholarship to a worthy student in our Hebrew School. To Rose Davis and Sarah Greenberg go my deep appreciation for their supervision and arrangements of these breakfasts.

We participated in the drives for Federation of Jewish Philanthropies, of which Pauline Brown was chairman; in the Israel Bond Drive, for which Mrs. Atlas is Chairman; in the U.J.A. Drive (currently in progress) of which Florence Gluckman is Chairman and Pauline Brown, co-Chairman. The directives for these Drives were sent to us by the United Parent-Teachers Association. Also at the request of the Jewish National Fund we distributed blue boxes to our parents. This activity is being handled by Mrs. Douglas.

We are currently selling raffle books to raise funds for the Jewish Children's Theatre, which is a U.P.T.A. project, and may I here express my thanks to Jean Neuwirth, who is greatly responsible for the success of this campaign. Our P.T.A. had an opportunity recently to serve the U.P.T.A. on a radio program on station WLIB, in which our former president now President of U.P.T.A., Mrs. Sarah Kushner and I conducted, among others, a workshop on the Pesach Festival.

As a member of our Center Family, we have encouraged our parents to participate in all Center activities and we joined in the tribute to the late Joseph Goldberg through the purchase of trees for the Joseph Goldberg Memorial Forest.

We have endeavored at all our meetings to bring programs of education, enlightenment and interest pertaining to the ideals and goals which we, as parents, seek, so that we and our children together can enjoy the richness and beauty of our Jewish heritage. For the decor and delightful delicacies displayed on the holiday tables at our meetings, a special vote of thanks to Jean Bresnick, Sarah Greenberg and Sylvia Horowitz. To our children, a "Yasher Koach" for a magnificent performance of the Purim Operetta, "Queen Esther" and for other musical contributions, from all of which, we *shep naches*.

I am particularly grateful to Rabbi Lewittes, Principal of our Schools, for his constant guidance, inspiration and cooperation. To Mrs. Ida Rabinowitz, our Registrar, for all her efforts, far beyond the confines of her office, I owe a special thanks; to the Faculty for their cooperation in all phases of our work, I give them our appreciation; to Sarah Kushner and Fannie Buchman, my predecessors, for so generously offering me the benefit of their experience and their counsel, I am exceedingly grateful; to Rose Klepper, for her interesting and complete minutes of regular and executive board meetings, I want to record my appreciation; to Rose Bromberg, our corresponding secretary, and to Virginia Granovsky, who substituted for her so capably, to Rae Bressman, Augusta Goldstein, Rose Davis and Jean Neuwirth, who assisted in all our correspondence and mailing, go our thanks; to Cantor Sauler, Mr. Sholom

Secunda and Mr. Naftalie Frankel for their musical contributions; to Mr. Harold Hammer, Acting Director of the Center, for his ever willing readiness to help, and the secretarial and technical staff of the Center—our gratitude. To the Hebrew Education Committee in general, and to Mr. Julius Kushner, Chairman of that Committee in particular, I know I speak in behalf of all our parents when I offer them our deep gratitude for putting the welfare of our children above every consideration. I wish to remember at this time the support and confidence shown me by the officers

and executive board of our P.T.A. In fact *Todab Rabbah* to all who have helped make this year a happy, and what I hope you will agree, a successful one.

For myself, I should like to say that I have gained much from my association with you—the teachers, the parents and the children, and in spite of the responsibilities, the tasks, the energy and effort expended. The experience has been most rewarding. I can truly say, "How Bountiful Is My Portion, how goodly is my lot," and together let us say, "How Beautiful Is Our Heritage."

CHORAL ENSEMBLE RECEPTION

A reception was tendered to the members of the Center Choral Ensemble on Monday evening, May 4th which was attended by representatives of our congregation, the Sisterhood and the Service Committee. Mr. Irving S. Horowitz, Chairman of the Musical Committee, which is a sub-committee of our Ritual and Religious Service Committee, presided and in a few well chosen remarks gave expression to the joy that the Choral Ensemble brought to our worshippers on every occasion at which they appeared. He paid special tribute to Mr. Sholom Secunda, the director and leader of the Ensemble. Rabbi Levinthal expressed his own personal appreciation; also the thanks of our worshippers for the beautiful programs of Jewish music which this Ensemble rendered at all special Services. He took note of the fact that Mr. Secunda will soon leave for a visit to Israel and he expressed the hope that Mr. Secunda will

bring back, on his return to us, many of the new musical creations of that new land. Mrs. Frank Schaeffer, President of our Sisterhood, delivered a very beautiful address in which she praised the influence of music in Jewish life and also the influence of the bible in the development of world music. She also expressed the Sisterhood's gratitude to the singers of our Ensemble and to the leader, Mr. Secunda. The concluding address was delivered by Mr. Secunda himself who told of the many plans that he has for the future enriching the program of the Ensemble. A fine musical program by guest artists followed in which Mr. Hy Rosen, basso, accompanied by William Tarnasch, Conductor City Center Opera Company, and Miss Ruth Miller, soprano, participated.

A reception followed in which all took part.

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THE STORY OF MR. RUGOWITZ

(Continued from page 11)

let him drive.

I burned with envy every time I thought of this rank outsider living above all those cans and bins filled with raisin cookies, milk crackers, lady fingers, vanilla wafers, ginger snaps, egg biscuits and Lorna Doones. Once at the supper table I couldn't contain myself. I buried my head in my mother's lap and sobbed: "Why can't I be an orphan?" The family roared—all but my father and mother.

Time created more orphans in the Jewish community and Mr. Rugowitz placed them with Shershow families prosperous enough to feed another mouth. In a few years there were more orphans than the families could care for. Mr. Rugowitz then rented a three-story furnished house on the corner of Tenth and Bainbridge Streets in the downtown section. All the orphans were transferred from the families to this house, including Abe Leichner. A practical nurse was hired to look after the children's health. The Shershow women all pitched in to do the cooking, make the beds, do the laundry and keep the house clean. To finance the rent, the salary of the nurse and sundry expenses, Mr. Rugowitz organized these same women into groups of solicitors. Each woman would canvass an assigned section in the neighborhood for a weekly contribution of ten cents. In all the years, the Home never lost an orphan. When the Jewish Federation of Charities was organized one of its first acts was to build the Home of the Hebrew Orphans on Old York Road. It was a modern beautiful building with a curriculum of children's activities and managed by an efficient supervisor and staff. Its spacious grounds had grass and trees and flowers, but were also designed for outdoor living and play. The little home at Tenth and Bainbridge happily surrendered its charges to the new Home and Mr. Rugowitz returned the key to the landlord.

The flu epidemic in 1918 took heavy toll of the Shershowers. There weren't enough undertakers to take care of the dead. Bodies were piling up in homes, halls and synagogues. Mr. Rugowitz closed his cake store and converted the cake wagon into a hearse. Unmindful of the contagion of the disease, he washed bodies, made rough caskets, arranged for

watchers, dug graves and planted markers. He worked night and day, pausing only for a few minutes to bow his head and say *kaddish* over the body of his son Jules.

The death of Jules and the tending of the burials of his dearest friends were too trying for his heart, and one afternoon he collapsed. The doctor told him he had to slow down. While slowing down he organized the Prushin Shershow Benevolent Society. To qualify, one only had to be a Shershower. Today there are over five hundred members. Most of the old-timers have either passed on or are in retirement, but the organization is in the capable hands of their sons and grandsons. "For America and For Humanity" is the

principle they still follow, the same principle laid down by its founder and President for ten years, Mr. Rugowitz.

Mr. Rugowitz died in 1931. He was buried alongside of Jules, in the Prushin Shershow section of Har Nebo Cemetery in Frankford. Over 10,000 mourners came to say goodbye to Mr. Rugowitz. In line were many of the original greenhorns Mr. Rugowitz educated in Americanism. Among them were some of the most prosperous and successful merchants in town. They were accompanied by their sons and grandsons, among whom were doctors, lawyers, engineers, a Judge and a professional baseball player.

A year later I attended the unveiling ceremonies of his gravestone. It was then I learned for the first time that Mr. Rugowitz had a first name. It was Charles.

CRAFTSMEN OF RELIGIOUS OBJECTS

(Continued from page 6)

Tzizit. There are also a great number of scribes living in and around Mea She'arim, but many *parshiot*,* and especially *mezuzot* are written by Yemenites in the various *ma'barot*. The ink used for writing on the vellums is home-made and the black tint in them has to be free from metal admixtures. A goose quill, or a piece of pointed wood, serves as a pen. It is quite a picturesque sight to see a Yemenite scribe squatting on his bed, in front of him long strips of lined parchment and a small jar full of pitch black ink, which he has prepared himself from gallnuts, brought by his country-men in their little bundles when they came from Yemen. He fastens the parchment with laundry pegs onto a long piece of cardboard which he supports with his knee, and slowly the snow-white strip of parchment becomes covered with hair-fine, black Hebrew letters. The scribe, or *sofer*, does not move anything but his hand when he writes. The Yemenites have to be severely checked, as in many cases, their *minbag*, or rite, is quite different from the Ashkenazic—which is the one followed by most of the potential purchasers. At present not many *Sifrei Torab* (Torah Scrolls) are being written because many have been brought into the country from extinct European commu-

nities, and also by the Oriental immigrants. There are now enough skilled craftsmen in the country, a factor which should facilitate the reorganization of these ancient crafts to serve traditional Jewry and our modern economy.

—From the *Zionist Newsletter*.

Negev Highway to Giant Crater

THE Israel Army Corps of Engineers has completed a new road which brings Wadi Raman in the Western Negev within 132 miles of Tel-Aviv. The final stretch of the road comprises a descent of more than 800 feet along some three miles of literally vertical northern wall of the "makhtesh" (crater), an achievement considered to be comparable to the great descent near S'dom.

Wadi Raman, is the largest of the "makhteshim" (craters) in the Negev. It is an oval-shaped depression 25 miles long, surrounded by steep, brownish rocks on three sides.

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BONDS

* 'Portions' of Bible prescribed to be written on parchment scroll and housed inside the Tefilin.

MARC CHAGALL

(Continued from page 9)

anniversary of Israel's independence and of the establishment of our homeland, to send you my affectionate and cordial greetings. I will not rest until my feet tread upon the holy soil and until I am worthy to look into your eyes against that background of biblical mountains and see for myself what you have achieved and how you are striving to attain the highest ideals of justice."

The Chagall show opened at the Bezalel on schedule, under the auspices of the Israel government and with the patronage of President Weizmann. The artist's daughter from his first marriage, Ida Gordey, herself a painter, had supervised the hanging. The exhibition was opened by Acting Prime Minister Sharett, who hailed "the creative work of this distinguished Jewish artist, with its riot of color, its abundance of subjects." Israel art critics acclaimed the exhibition as "without doubt a cultural event of the highest rank, and a profound artistic experience." So great was the desire of the Jerusalemites to see the show that one day, with a record crowd of more than one thousand persons, the Museum had to close its doors, excluding many visitors, among them the former mayor of Jerusalem, Daniel Auster. From Jerusalem the show moved to Tel Aviv, Ein Harod, Haifa, and other places. Eventually, the

artist had recovered sufficiently to undertake the journey to Israel. Arriving there in the second half of June, he told the press that, while he could not possibly stay in Israel longer than about a month, he would actually prefer to settle in Israel.

It cannot be said that Chagall's subject matter or technique have changed considerably since the day when the lad from Vitebsk arrived in Paris four decades ago. But, judging from his most recent exhibition at the Knoedler Gallery, his colors are growing brighter and bolder as the years pass. Not many artists of his age can boast his productivity and vitality. Perhaps the key to his success can be found in his deep humanity. His appearance is deceptive. Chagall looks like a nimble clown who has donned a halo of white hair for fun, and there is a lot of mischief in his youthful eyes. But basically he is a very serious, non-Bohemian person. I remember what he once said to me, in his soft, melodious voice:

"The artist must penetrate into the world, feel the fate of human beings, with real love. There is no art for art's sake. One must be interested in the entire realm of life. One must be, above all, a human being."

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